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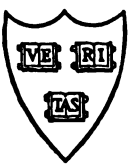

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MEMORIALS.

1856.

MEMORIALS

OF

DECEASED FRIENDS,

OF

NEW-ENGLAND YEARLY MEETING.

PUBLISHED BY THE MEETING FOR SUFFERINGS, 1856.

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INTRODUCTION.

It is now several years since New England Yearly Meeting of Friends have issued a publication of like nature with the present; and, notwithstanding the sore trials which have been allotted us in the interval—dividing in Jacob and scattering in Israel, leaving but a stripped and peeled remnant, who are endeavoring to stand for the ancient land-marks—we still feel concerned to continue the practice which has prevailed in the Society from its origin, of preserving memorials of Friends who have been enabled through Divine Grace to bear testimony in their lives, and in their death to the everlasting truth and efficacy of the Christian religion as professed by our religious society.

Both meetings and individuals have been engaged at divers times to put forth public testimonies concerning some of these faithful ones, and we believe great benefit has resulted therefrom. Many we trust have been encouraged and in some measure strengthened by the salutary examples thus given, to endeavor to lead lives of righteousness and self-denial, that they also might through mercy obtain the crown at the end of the race.

That such may continue to be the blessed effect of these precious testimonies, and that this addition to the number may contribute to the same end, is our fervent desire.

COMMITTEE OF THE MEETING FOR SUFFERINGS, 1856.

M

MEMORIALS.

BENJAMIN BUFFINTON.

Testimony of Swanzey Monthly Meeting of Friends, concerning Benjamin Buffinton, deceased.

We feel our minds impressed with a sense of religious duty to record the following testimony concerning our beloved friend, Benjamin Buffinton, deceased.

He was born in Swanzey the first of eleventh month, 1762. His parents, Moses and Isabel Buffinton were exemplary and devoted members of our religious society. From a manuscript which he left, it appears that although he took great delight in play, he was preserved from using bad words, and was naturally of a steady turn of mind. He says, "on arriving at the age of sixteen years, I became more thoughtful about my future state, and a love for reading took place in my mind, especially the Bible and other good books, which I believe was of great use to me." Yet it appears that he afterwards gave way to join with rude company, and thereby sustained a loss. But the Lord followed him with His gentle reproofs and set his sins in order before him. He was introduced into deep conflict of spirit, and was led to covenant with the Lord, that if He would be pleased to pass by his transgressions and forgive his sins, he would be more faith-

ful to what was manifested to be his duty; and he says, "I believe the Lord heard my cry and supplication, whereby I was enabled to be more watchful."

From this time his desire for attending religious meetings increased, in which he often felt the covering of his Heavenly Father's love to be over him, and became greatly encouraged to persevere in the path of obedience and dedication. On arriving at man's estate, he had very serious thoughts in respect to getting a livelihood in connexion with the prospect of changing his situation from a single to a married state. He says, "as I was thinking on these things, with my mind turned to the Lord, desiring to be rightly directed in this most weighty affair, a language presented to my mind after this manner, 'seek first the kingdom of God and His righteousness, and all these things shall be added;' and however I may have come short of faithfulness and obedience in all things to His requirings, yet I believe the Lord has fulfilled that gracious promise which has often been humbling to my mind."

He was joined in marriage with Charity Robinson, about the 23d year of his age, and had frequent occasion to commemorate the goodness of the Lord towards him and his dear companion.

As time passed on he began to feel that if he was faithful to the inward manifestations of Divine Light and Grace, he should be called to bear public testimony to the blessed Truth in our religious meetings. He says, "this service appeared so great to me that I feared I never could give up to it, yet the good hand still followed me," and about the 32d year of his age, he was strengthened to make the sacrifice to the peace of his own mind, and to the satisfaction of his friends.

After a suitable time his gift in the ministry was acknowledged by Swanzey Monthly Meeting, of which he continued to be a member to the close of his life. Faithfully discharging his social and relative duties, humbly and devotedly laboring for the advancement of the cause of truth and right-

eousness in the earth, he was a valuable member of society, an instrument of usefulness in the church, and in the exercise of his gift in the ministry, a "son of consolation" to many. With the concurrence of his friends, he visited, at different times, in Gospel love, several of the Quarterly Meetings of New-England Yearly Meeting, and also some parts of New York Yearly Meeting, to the peace of his own mind, and as the returning minutes granted him on these occasions fully show, to the satisfaction and edification of Friends where his lot was cast.

At home he was diligent in the attendance of our religious meetings, not only those held on the first, but on other days of the week, often remarking that these were seasons of comfort and encouragement to him. Being once asked why he attended so steadily, he replied, for fear he should miss of the good which was intended for him.

He was one of those upon whom blessings were pronounced as a peaee-maker, often exhorting Friends to live in love, to dwell in love, that so peace might abound. He was not only a firm believer in the doctrines of the Gospel as professed by Friends from the beginning, but consistent and exemplary in the maintenance of our christian principles and testimonies, both at home and abroad. Towards the close of his life he was deeply concerned on account of the inroads which were evidently making in divers quarters upon our original principles, and the manifest departures on the part of many, both in doctrine and practice, from ancient simplicity, were to him the cause of much sorrow and lamentation over the flock. But his mind was stayed upon the Lord during the many trials and close conflicts which he had to pass through in the progress of these innovations.

When near his close he imparted much sweet counsel and advice to his family, and friends who visited him; and there was a calmness and serenity pervaded his mind to the last, which manifested the ground of his confidence and the foundation of his hope of a blessed inheritance with the Saints

in light, to be upon Him who is the Rock of ages—the sure foundation of the righteous in every generation. All his expressions indicated a lively sense of a happy immortality—a blessed assurance that a crown of righteousness was in store for him when his Lord and Master might see meet to release him from his earthly tabernacle. He said "one day in thy courts is better than a thousand elsewhere." "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Being asked by one of his family if he wanted something, he replied "I want to be in my Redeemer's arms." This desire, we have reason to believe, was soon answered, by his being released from the conflicts of time, like one falling into a quiet sleep, on the 20th of 2d month, 1843, aged 80 years, and having been a minister about 48 years. On the 23d of the same month his funeral was attended by a large and solemn assembly, after which his remains were interred in Friends Burying Ground, at Fall River, Mass.

As he lived, so he died, in the unshaken faith that he had not followed cunningly devised fables, but the pure and everlasting truth.

Signed on behalf and by direction of Swanzey Monthly Meeting of Friends, held at Fall River, 4th month, 27, 1846.

WILLIAM F. WOOD, Ass't Clerk.
ISABELLA B. SHEARMAN, Clerk.

RUTH BUFFINTON.

Testimony of Swanzey Monthly Meeting of Friends, concerning Ruth Buffinton, deceased.

As the memorials of those who through the living an efficacious power of Truth have been enabled to bring forth fruits of righteousness to the praise of the great Husbandman, are calculated to benefit their survivors; we feel it to be our duty for this end, to preserve the following testimony concerning our beloved friend Ruth Buffinton, deceased.

She was born in Dartmouth, Bristol county, Massachusetts, the 21st of 5th month, 1786. Her parents were members of our religious Society. She was blessed with a peaceful and quiet disposition, and early manifested a serious thoughtfulness, avoiding the company of the gay and lively and choosing those who were modest and retiring as her companions—she thereby cherished those sentiments and principles which afterwards contributed to make her an exemplary and useful member of society.

When about fifteen years old, after a severe illness, she felt, as expressed to her sister, compunctions of conscience, on account even of slight deviations from the path of rectitude. Thus did it please the Lord early to enlighten her understanding, and enable her to discern between good and evil—and abiding under the divine and holy influence of the love of God shed abroad in her heart, she became an instrument of usefulness to those around her.

In the twenty-fifth year of her age she was united in marriage with Daniel Buffinton, a member of Swanzey Monthly Meeting, within the limits of which she resided during the rest of her life. She manifested a devotion to the cause of Truth and righteousness, and was diligent in the attendance of our religious meetings, when her health would permit. She often encouraged her family and friends in well doing,

using the language of Scripture, "They that seek me early shall find me, and to him who inclineth his ear will I give instruction."

About the forty-second year of her age she was appointed to the station of an elder which she usefully and acceptably filled until the close of her life. For some time previous to her death she was convinced that her Divine Master required a more public offering at her hands; and though her words were few, they were acceptable to her friends, and accompanied with such weight and powerful demonstration that Truth often prevailed and the name of the Lord was magnified.

She was a kind and faithful wife, a tender and affectionate mother, often imparting instructive lessons to her family and desiring that they might become ornaments of our Christian profession and useful members of the church. She frequently read the Holy Scriptures in her family, sometimes accompanied with remarks tending to impress their salutary precepts.

Her tender and sympathetic heart ever extended to the wants and sufferings of those around her, and in a Christian manner she ministered to their necessities. As this Friend and her husband were given to hospitality, their house was ever open to those traveling in Truth's service from abroad, as well as to their friends nearer home.

On the morning of the 31st of 1st month, 1841, she was seized with pleurisy, and although her sickness continued severe and unabated, yet it was borne with Christian patience and resignation. She frequently expressed doubts of her recovery, desiring at the same time that she might be patient under whatever suffering her Divine Lord and Master might see meet to permit, until he should be pleased to release her therefrom.

The evening before her departure she told her husband she felt that she should not recover, and desired that her children might be called into the room. She then requested that a

portion of Scripture should be read, which being done she afterwards expressed much satisfaction, applying parts of it to her own case. She continued much the same till about nine o'clock of the following day, when, on being raised by two of her children to take medicine, she fell back into their arms, saying, "Don't hold me—let me go—all will be well with me,"—and while quoting a saying of her blessed Redeemer, her voice through exhaustion became inaudible, in which state she remained till about four o'clock in the afternoon; when without any apparent struggle she quietly ceased to breathe; it being on sixth day the fifth of second month, 1841, and we doubt not she has passed from works, to the everlasting "reward of the righteous." On first day following, her funeral was attended by a large assembly of her friends and neighbors, when her remains were interred in Friends' burial ground at Fall River, Massachussetts.

"Blessed are those servants whom the Lord when he cometh shall find watching."

Signed on behalf and by direction of Swanzey Monthly Meeting of Friends, held at Fall River, 4th month, 27, 1846.

WILLIAM F. WOOD, Ass't Clerk.
ISABELLA B. SHEARMAN, Clerk.

SARAH TUCKER.

Testimony of Dartmouth Monthly Meeting of Friends, concerning Sarah Tucker, deceased.

Our beloved friend, Sarah Tucker, was the daughter of Preserved and Sarah Fish; and was born at Portsmouth, on Rhode Island, 14th of 2d month, 1779. From the accounts she left of her early life, it appears that she was often visited with the inshrinings of that Divine Light, which is a reprover

of all evil thoughts, words and actions, and which will, when followed in faith and singleness of heart, lead its humble and devoted children into the way of truth and righteousness. And although at times, she appeared in some degree to have indulged in the vanities of life, yet as she arrived at more mature years of understanding, she was mercifully favored to witness an overcoming of these things, and to seek for a nearer acquaintance with her Divine Master, having experienced the truth of this saying of our Lord and Saviour, Jesus Christ, "Except a man deny himself, and take up his daily cross, he cannot be my disciple." Nevertheless, deep were her baptisms, and various were the conflicts of spirit, through which she had to pass before she could thus give up to follow the leadings of the Spirit of Truth, in the way of its requirings. About the 21st year of her age, she applied to and became a member of Westport Monthly Meeting, within the limits of which she then resided, having at that time become convinced of the truth of the principles of Christianity, as held by Friends. About the 24th year of her age, she first appeared in the work of the ministry at Portsmouth, having in the meantime returned to her native place. The prospect of this weighty service brought with it fresh conflicts and probations; but by endeavoring to dwell near, and feel after the Source and Fountain of all good, she was enabled on this, as on other occasions to resign herself into the forming hand of the Lord, who calleth and qualifieth the members of his militant Church to fill the various stations therein, as seemeth Him meet; and without whose call and qualification, vain are the brightest talents, or the most ardent desires to do good and promote the cause of truth and righteousness in the earth. In the year 1813, she was married to our beloved friend, James Tucker, who survived her nearly four years, and has left his testimony of her worth and Christian example. Soon after her marriage, she became a member of this meeting, and continued so until her decease. She travelled considerably abroad in the work of the ministry, both in this, and in some

of the other Yearly Meetings, to the satisfaction of Friends, where she labored, as appeared by the returning certificates, with which she was furnished by those whom she visited; and was also a number of times engaged in visiting the families of Friends in her own and in neighboring Monthly Meetings, to their satisfaction. She was sound in doctrine; her ministry was weighty and edifying, waiting for the openings of Divine Truth, zealously engaged to arouse the lukewarm and indifferent, to a deeper indwelling and to an experimental knowledge of the regenerating power of the grace of God, which bringeth salvation, and to enforce the necessity of being born again, not of corruptible, but of the incorruptible Seed and Word of God, which liveth and abideth forever. She was deeply concerned for the support of all our Christian testimonies, firmly believing them to be established in the Truth, and which neither time nor the specious pretences of those who seek for an easier way than through the furnace of trial and affliction can ever impair or alter. Though often deeply humbled under a sense of her own unworthiness, and shortcomings, yet at times she was favored to see, and her faith strengthened in believing, that she had not followed cunningly devised fables, but the living and unchangable truth, and that though the Lord often sees meet to prove his servants, and permits them to be tried as to an hair's breadth, yet such trials tend to their greater purification and growth in the truth, and prove their trust and confidence in Him. Her health, naturally feeble, became as she advanced in life, much impaired, being often visited with sickness; yet when of ability she was diligent in the attendance of our religious meetings, both for worship and discipline, often sitting through them in much bodily weakness; and though frequently confined to the house or her room for months together, her concern for the welfare of the Church and solicitude for the proper administration of its discipline was in no degree lessened In the spring of the year 1840, she was seized with a fever. Having for some months before been in feeble health, it soon became manifest

that the disease was more than her feeble frame could long endure. Her bodily sufferings, though at times great, were borne with patience and resignation, and her mind seemed stayed upon that Almighty Arm, which can alone support in the hour of need. She imparted much tender counsel and advice to her children, and after taking an affectionate leave of her family, she quietly departed this life, the 23d of 3d mo. 1840, aged 61; and having been a minister 37 years.

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousnes, as the stars forever and forever."

Signed on behalf and by direction of the Monthly Meeting aforesaid, held in Dartmouth, 22d of 3d month, 1848.

THOMAS K. WILBUR,
ALICE WILBUR,
} Clerks.

JAMES TUCKER.

Testimony of Dartmouth Monthly Meeting of Friends, concerning James Tucker, deceased.

The removal by death of our beloved friend, James Tucker, being sensibly felt to be a loss to this part of the militant Church, we feel engaged to furnish a short testimony concerning his exemplary life and zealous labors for the promotion of truth and righteousness amongst us, and to encourage survivors to follow him, as he endeavored to follow Christ. He was born in Dartmouth, Massachusetts, the 27th of 4th mo. 1777. His parents, John and Rhoda Tucker, were members of our religious Society in good esteem; his mother being a worthy elder, for many years. They manifested by precept and example, much solicitude for their children's advancement in the truth, which probably contributed in some

degree to form that religious character in the subject of this memoir, which was so observable in him in after life, although when quite young, he was of a lively turn of mind. In the 20th year of his age, he was married to Phebe, daughter of Benjamin and Sylvia Tucker, of Dartmouth, to whom he was an affectionate companion, until her decease, which occurred on the 20th of the 10th month, 1810. As he advanced in years, he was preserved from sitting down contented in an outward profession, and became engaged to press forward to experience fellowship and communion with the Father and with the Son, and continuing to grow in grace and in the saving knowledge of our Lord and Saviour, Jesus Christ, the talents with which he was entrusted, became sanctified, and he was qualified to fill with Christian propriety and meekness such stations as were assigned him in the Church. When about thirty years of age, he was appointed to the station of an Elder, which he filled to the satisfaction of Friends. He was an unslumbering watchman on the walls of our Zion, being enabled to discern the approach of the enemy, and faithful in sounding the alarm. In 1813, he was married to his second wife, Sarah Fish, daughter of Preserved and Sarah Fish, of Portsmouth, Rhode Island, with whom he lived in near affection, until her decease, which took place 23d of 3d mo. 1840. He manifested a deep concern for the best welfare of his children, and they were often admonished by him to choose the good part. When of ability, he was diligent in the attendance of religious meetings, and encouraged his family in the performance of the same duty. He possessed a sound discriminating mind, had a remarkably clear perception of the right administration of the discipline of the Church, and appeared concerned that all things might be transacted in good order, agreeably to the mind of Truth. Benevolence, sympathy, and genuine hospitality were conspicuous traits in his character. The poor were often remembered by him, and their wants relieved. He evidently derived much satisfaction from having an opportunity to entertain his friends

and in an especial manner those who were laborers in the cause of Truth. Much more might with truth be said. Our object is not to eulogize the man, however worthy, but rather to magnify the great and excellent name of Him, "who giveth gifts unto men." He devoted much of his time to reading the Holy Scriptures, and the writings of Friends; and has been heard to say that he had derived much benefit therefrom. He was sound in doctrine, and concerned to hold fast without wavering that faith which was once delivered to the saints, and for which our early Friends suffered so deeply. The introduction of unsound principles into our once united Society, occasioned him much painful exercise, especially towards the latter part of his life. He was favored to see clearly that if the advocates of the unsound views which were spread abroad, still continued to give them and their authors support, it would as in former days, in some of the other Yearly Meetings produce a separation in the Society, if indeed there should be any remaining, who felt bound to the law and the testimony.

In the latter part of the 11th month, 1843, our beloved friend took a heavy cold, which settled on his lungs, and produced much bodily suffering; yet his mind was very much stayed in the quiet, and he expressed to those about him an entire resignation to the Divine Will. He at one time with earnestness said, "There is nothing but the truth that will stand, and I have been seeking it from a child;" and after a short pause, a friend that was present saying to him, "Thou hast not the least doubt but that thou wilt attain that which thou hast long been seeking after?" he replied, "I can say as my wife said to me, I can look upon death near, without any alarm." In the course of his sickness, many friends called to see him, which gave him great satisfaction. When near his close, he could converse but little, so as to be distinctly understood, in consequence of having a very sore throat and mouth. He gradually grew weaker until the evening of the 17th of the 12th month, 1843, when he departed this life, in

the 67th year of his age. As he was generally respected and beloved, so his removal from works to rewards was deeply felt by his survivors; but we have consolation in believing that our loss is his eternal gain.

Signed on behalf and by direction of the Monthly Meeting aforesaid, held in Dartmouth, 22d of the 3d month, 1848.

THOMAS K. WILBUR, } Clerks.
ALICE WILBUR, }

SETH DAVIS.

Testimony of Dartmouth Monthly Meeting of Friends, concerning Seth Davis.

When those who have stood as testimony bearers in the cause of Truth, and as pillars in the Church of Christ, have been called from an earthly, to, as we believe, an heavenly habitation,—it seemeth meet that those who are sensible of the loss themselves and the church have sustained thereby, should give forth some memorial of their worth and christian character.

Our beloved friend, Seth Davis, the subject of the following testimony, was born in Rochester, Massachusetts, the 10th of 4th month, 1783.

He was the son of Nicholas and Hannah Davis; his father only, being a member of the society of Friends, he was deprived in early life of many of the privileges and advantages which the children of Friends enjoy. In the year 1809 he was united in marriage with Mary Howland, of Dartmouth, and in 1817, believing it required of him to apply for admission into membership with Friends, he gave up to the manifestations of duty therein, and was thereupon received a member of Dartmouth Monthly Meeting. In 1828 he was

appointed to the station of an Elder, which station he filled to the satisfaction of Friends. He proved himself to be a faithful watchman on the walls of our Zion, giving warning of the approach of the enemy. Of later times when efforts have been made to introduce unsoundness within our once peaceful borders, our dear friend earnestly withstood all attempts to change the faith and doctrines of the Society as professed and upheld by our forefathers in the Truth, believing that as our Lord and Master Jesus Christ is the same yesterday, to-day and forever, his humble followers in all ages drank at the same fountain, partook of the same cup, and were baptized with the same baptism. The Apostle saith, "Other foundation can no man lay than that is laid, which is Jesus Christ." He was zealously engaged for the promotion of good order in meetings; and in meetings for discipline he became eminently useful, having been instructed and qualified therefor in the school of Christ, endeavoring, as we believe to act agreeably with that precept of the Gospel, that "Whatsoever ye would that men should do to you, do ye even so to them." Whilst he was diligent in business, he evinced a fervency of spirit, serving the Lord, not suffering his temporal concerns to divert his attention from the attendance of our religious meetings, although he was in some degree dependant during the early period of his membership, upon his daily labor for the support of his family. He also felt it his duty to advise and encourage others to a faithful performance of this branch of our Christian testimony, laboring for this purpose both in meetings and private opportunities as occasion called for and his mind seemed opened thereto. He was also diligent in the attendance of our Yearly and Quarterly Meetings, not being easily discouraged or hindered therefrom, either by infirmity of body or other difficulties, saying, "The discipline enjoins upon us the attendance of all our meetings." For the younger part of the Society he felt a strong solicitude, that there might be a succession of standard bearers to take the places of those that might be re-

moved, often dropping a word of encouragement to such as he believed to be devoted to the cause of Truth. And for those who had left the Society through the influence of a separating spirit, he often expressed much concern, and manifested a strong desire that they might be enabled to see the error of their ways before it was too late. As he advanced in years, infirmity of body increased upon him, yet with this came also an increase of spiritual strength. A short time previous to his decease, he expressed himself to this effect, that he apprehended his time would be short, and that he desired to be clear of the blood of all men. As it was his first and greatest concern to be found doing his Master's will, the things of this world or the fear of man were not sufficient to deter him from the discharge of any duty which he believed to be required of him. For some years previous to his death he was subject to frequent attacks of a painful disorder so that at times as he said, he was not conscious of being free from pain for months together. In the course of his sickness when Friends called to see him, it appeared to give him great satisfaction, and his conversation with them was both instructive and edifying. His health during the winter had been better than for some time previous, so that he attended to his business and most of the meetings as they came in course. His last illness was short, being confined to his house only a few days. During this period he made no allusion to his temporal affairs, as he had on former occasions. The day before his decease the physician remarked to him that he did not see anything but that he might soon get back where he was the week previous. After a short pause he replied, "I believe not, doctor; I believe I am wearing out pretty fast."

Having endeavored to do his day's work in the day time we believe he was in mercy prepared for his final change. Several times in the course of his sickness he was engaged in solemn supplication, and on First day afternoon he fervently prayed that he might soon be released, if it were consistent with the Divine will; that the work might be cut short in

righteousness and that an easy passage might be granted him; which appeared to be mercifully realized, for he passed quietly away without sigh or struggle, on Second day morning the 3d of 3d mo. 1851, in the 68th year of his age.

Signed on behalf and by direction of Dartmouth Monthly Meeting of Friends, held in Dartmouth, 24th of 3d mo. 1852.

THOMAS K. WILBUR, } Clerks.
ALICE WILBUR, }

THOMAS B. GOULD.

Testimony of Rhode Island Monthly Meeting of Friends, concerning Thomas B. Gould, deceased.

It is under an humbling and solemnizing sense of the loss sustained by the Church in the removal from works to rewards of our beloved friend Thomas B. Gould, that we feel engaged to record a brief outline of his Christian character, with some of his memorable expressions near the close of life, for the benefit of survivors, that they may be encouraged to give early and continued heed to the operations of Divine grace in the heart, and thereby become prepared to follow him as he followed Christ.

He was the son of Henry and Abigail Gould, of Newport, R. I. and was born at that place on the 22d of Sixth month, 1813. He was naturally of a slender constitution and subject to frequent attacks of illness. He was a dutiful child, and religiously inclined from very early life, having been heard to say in maturer years that he did not remember the time when he had no religious impressions. As an evidence of the heed he early gave to the inward monitions of the Heavenly Teacher, the following incident may be related. At a time when he was quite young, military displays were often made at

some little distance from his father's house, and he felt a strong desire and curiosity to go and see them. One day, seeing a number of his playfellows going to the grounds, the temptation to go became very strong and he followed them without the knowledge of his parents, who he knew would disapprove of it. As he walked on, a sense of his disobedience pressed heavily upon him, which as he proceeded became more and more oppressive, until at length he could feel no peace but in turning back, which he did, without ever again desiring to go to such places. When but seven or eight years of age, his father, who was a miller, was in the practice of sending him about the town to supply his numerous customers, in which vocation he won the attachment and affection of the towns people almost without exception, being of a kind and obliging disposition; scrupulously exact and honest in his dealings, and his conversation with them generally of a serious or religious cast. When about twelve years of age he was brought so low by a severe attack of sickness that his life was despaired of. After his recovery from this illness his religious impressions appear to have deepened and his experience to have ripened in a remarkable manner for one so young. About this time he commenced keeping a written account of his feelings and exercises, with incidents of visits from Friends in the ministry, as well as of others; and continued in the practice for some years—but subsequently destroyed most of his productions in this line, as it would appear from an humble opinion of himself; and in after life said he did not think it was required of him to keep a journal.

The following was written during the sickness above alluded to.

"Oh! how sure is the Rock of Ages; but how unlike is Satan, the grand adversary, who defileth every thing he entereth into. But He who descended from Heaven not to destroy but to save life, influences me by His Spirit to love and serve Him. My desires are at times very strong to be en-

abled to distinguish between the voice of Satan and that of the King of Heaven, as also when the voice of the true Spirit *is* distinguished, that I may be enabled to be obedient thereto."

In the early part of his life he often went from home both to attend meetings and to confer with particular individuals from a sense of religious duty, and his openings for this latter service were remarkably clear and definite; and he was favored on such occasions not only to relieve his own mind, but generally to leave a tendering impression for good on the minds of those with whom such interviews were sought.

The following extracts from some other papers which were found after his decease serve still further to exhibit the state of his mind. Though generally without date some of them were evidently written in early life.

"Another year has passed over my head, and awful to remember the sorrowful neglect of Divine Goodness, unwatchfulness and lukewarmness that has prevailed. Oh, that the Lord would be pleased to spare me yet a little longer, that I may be more watchful, more careful to obey the dictates of His divine anointing principle within."

"On looking over some memorandums this evening, made in the 12th year of my age, my spirit hath been greatly humbled in consideration of the tender mercy and condescension of Almighty Goodness in that he was pleased in that season of childhood to vouchsafe a sense, a deep and spiritual sense, of His purity and holiness; and also of the means by which purity and holiness of life and conversation might be attained, through which alone a conversion into a similitude and likeness of His own nature might be known and witnessed even in earthen vessels;—but oh! since then the vessel has been broken through unbelief; and the precious treasure suffered to escape, by which (if retained) the vessel might have been preserved in innocence and purity. It is a truth beyond all doubt with me that nothing short of a measure and manifes-

ation of Divine grace inwardly and spiritually communicated, ever could have conveyed that sense of Divine truth which I was then favored with, and such conformity to and uniformity, with scripture terms and doctrine. Well, if this is the case, and that communication has been interrupted, how necessary that the old paths should be diligently sought. Where is the old way, for truly I am in a way which neither myself nor my fathers in the Truth heretofore walked in. Oh, Thou who art the healer of breaches, and the restorer of paths for the lame to walk in, wilt Thou be pleased this once more to pluck my feet out of the mire and the clay and to set them upon that Rock against which as an establishment thereon is known, the gates of hell would never be able to prevail. Here, oh here, I have once been favored to behold thy face, and to meditate on thy law with great delight. And should I again be favored to have light in my dwelling and on my path, then, oh my soul, would thou be enabled to pursue thy journey with alacrity, and that true advancement would be known which would be a source of comfort unto thee in this life, and would prepare thee for celestial enjoyment when time shall be no more."

"Divine worship, I believe consists in a patient waiting to know, and a faithful and scrupulous engagement to do the will of our Heavenly Father;—but how hard have I often found it to be so divested of active self as to get into that true silence, humility and lowliness of mind where we can stand perfectly still, separated from any dependance on, or attention to any other than the great object of our adoration and praise. Nevertheless, I have at times been made sensible to my humbling admiration of the glory of the Lord descending and filling the outward temple, so that there was no place for, nor any disposition to engage in any official duties, but only to stand quite still and behold the great glory and magnificence of the Shepherd of Israel."

"It has been clearly manifested to me, that conscience is

not the proper rule and guide which the Almighty in his infinite wisdom and goodness has provided for the regulation of the actions of his creature man; because conscience, like reason, being a natural gift, may when unenlightened become depraved and identified with, or rather adulterated by, our evil propensities. But that the Holy Spirit of Christ, which He promised He would send in His name (which is often put for his power) is the Guide and rule by which our conduct is to be regulated; for though in us it is not of us, but is a most precious gift, being the same Rock that followed Israel, and that Rock was Christ. This, never can be depraved, but as minded and submitted to in its gentle movings and leadings would subdue and overcome all that the Lord's holy controversy is against, and would gain for us an admittance into that city the walls whereof are salvation and whose gates are praise, it being the purchase of that most satisfactory sacrifice on Calvary's mount, whereby He hath forever perfected them that are sanctified, and cast up a way for the ransomed and redeemed of our God to walk in; which although an exalted situation, and one that of ourselves we are wholly incapable of attaining unto, yet it is so plain and so simple that the wayfaring man though a fool as to the things of this world may not err therein. Well may we exclaim, 'great is the mystery of Godliness.' 1830."

These extracts selected from others of a like nature serve to show the state of his mind in the earlier part of his life. He was fully convinced of the truth of the principles of Friends not from tradition only, but from an experimental knowledge of them and of their accordance with the New Testament, even from very early life, insomuch that he would sometimes explain to others important points of doctrine with great clearness at the age of eight or ten years. His love for those pure principles of truth continued to increase as he advanced in years; and when inroads came to be made upon them by Elias Hicks and his followers, though then young,

he clearly saw the heresy and stood forth boldly against it; and when errors were brought in on the other hand by J. J. Gurney and others, he was favored to see their dangerous tendency with great clearness, and to labor with industry and zeal for their removal. His objection to these errors was well known, and J. J. Gurney soon after his arrival in New England sought an interview with him in which he endeavored to induce him to relinquish those well founded objections—but Thomas stood faithful and unmoved, fully expressing the uneasiness he had long felt with his doctrinal writings, showing him their inconsistency with those of our early Friends, and the necessity of his retracting and condemning some portions of them so as to relieve the minds of those Friends who were distressed on this account, and open his way amongst them. Although the interview resulted in no satisfaction further than the relief of his own mind, by faithfully delivering what had long rested upon it, yet he deemed this an ample reward for unreserved obedience to the Divine requiring in this particular, so greatly in the way of the cross. Again, when a returning certificate was granted to the same individual by New England Yearly Meeting, through the influence of those who were prepared to favor his unsound views, our dear friend was one of the few who faithfully raised his voice against it, expressing his fear for the consequences of such a step.

Having long been under the qualifying hand of the Shepherd of Israel, and having learned not only to hear his voice, but to distinguish it from the voice of the stranger, he became prepared to proclaim the glad tiding of the Gospel of peace and salvation, to which service he was called in the 28th year of his age. His appearances in the ministry being in the life and power of Truth, were satisfactory to all sound and faithful Friends, and he was encouraged to attend faithfully to the gift he had received, and was acknowledged as a minister in the year 1845.

In his public testimony he was clear and pertinent, careful

to wait for the right ability, and there was with him a fullness of expression, and deliberation of manner, which was both interesting and convincing. He was sound in the scripture doctrine of the means of salvation by our Lord and Saviour, Jesus Christ, both as to His outward coming in the flesh, wherein He tasted death for every man, and became a propitiation for the sins of the whole world; and also in regard to the no less essential office of His inward and spiritual appearance in the heart of man, sitting as a refiner with fire and a fuller with soap, whereby, through a submission to the purifying operation of His Spirit, we are washed, we are sanctified, we are justified. Whilst he had full faith in the propitiatory sacrifice of Christ, he maintained that it only becomes available through unfeigned repentance for past sins, and an unreserved reliance on Him in his spiritual appearance and interposition as a sure helper and deliverer from the bondage of sin, by whom as the heart continues to be yielded unto Him, the work of sanctification is carried on and perfected.

His faithful testimony against the sad inroads of J. J. Gurney and others upon the pure ancient doctrines of Friends, brought upon him the censure and condemnation of many occupying prominent stations in the Yearly Meeting, who had so far departed from the Truth or given way to weakness, as to favor and caress this unsound author in his progress through our borders, and to join in an effort to silence and put down all objection to him and his doctrines. In passing through the deep suffering consequent upon his faithfulness for the Testimony of Truth, although firm and unyielding in support of it, yet he evinced much patience and quietness; feeling that he was one of those to whom it was given on behalf of Christ not only to believe on Him but also to suffer for his sake. He was diligent in the attendance of our religious meetings and his reverent waiting therein as well as his labors in the line of the ministry were very impressive, and evinced his dedication to the cause of Truth and righteousness. He man-

ifested great concern for such as he believed were honest-hearted, but who were led through the influence of others into the support of wrong principles, and was ever ready as way opened for it to spend and be spent for the recovery of such.

After the separation in this Yearly Meeting he was in the practice of frequently attending the different Monthly and Quarterly Meetings within its limits; many times when in a feeble state of health. These visits in Gospel love were greatly to the comfort and edification of Friends, and were the means of uniting him very closely to them.

For a considerable time he had been strongly impressed with a sense of religious duty constraining him to visit Friends in the love of the unchangeable Truth, within the limits of several of the Yearly Meetings in this country, but so trying and painful was the prospect, in the unsettled and degenerate condition of the Society, that he yielded to discouragement, remaining under the burden for a length of time, and making no mention of this requirement to his friends. During this period, in the winter of 1853–4 he was brought very low by sickness so that for a time his recovery appeared doubtful; and he then felt the weight of this service increasingly upon him, and the necessity, if it should please his heavenly Father to raise him up again, no longer to postpone a faithful performance of the required duty in the ability which should be afforded him. Accordingly, in the summer of 1854, having measureably recovered his health, he obtained certificates from his Monthly and Quarterly Meetings to visit Friends in some parts of New York, Philadelphia, Ohio and Baltimore Yearly Meetings, and being provided with a suitable companion he soon after set out on this journey, in which he was engaged for several months. Having completed his labors within Philadelphia, Ohio and Baltimore Yearly Meetings, he returned home where he spent the winter, during much of which he was confined to his room by sickness, but was so far restored as to be able in the ensuing spring to visit the meetings he had in prospect within the limits of New York, and

attended the Yearly Meeting held at Poplar Ridge, before he returned home. His company and religious services wherever he went in this arduous engagement appear to have been greatly to the comfort and satisfaction of the honest-hearted to whom the ancient pure testimonies of Truth were still dear. He was remarkably sustained and supported amid the varied trials and exercises which fell to his lot, and enabled to declare the unsearchable riches of Christ in demonstration of spirit and of power; and sometimes when a very mixed company attended his meetings consisting in part of some who were alienated from the Society in the Hicksite separation, and some who on the other hand have yielded to the more recent defection, although these evidently came with a feeling of opposition; he was greatly favored and drawn forth towards them in faithful pleading for the Truth in the love of it, so that much tenderness prevailed and many tears were shed on some such occasions. On retuning his certificates to his Monthly and Quarterly Meetings, after the completion of this visit, he expressed satisfaction and peace in the retrospect; and again expressed himself fully confirmed and comforted therein during his last sickness.

In a letter to a friend dated a little previous to his setting out on this journey, he said, "I am fully persuaded that I shall never live to an old age, and this abiding and increasing persuasion causes me to feel very desirous that, whether my time be much further lengthened out or not, my days work may through holy help be accomplished." On several occasions afterwards he remarked that he believed his day would be short, and expressed the desire he felt that his work might keep pace with the day.

After his return from this visit he continued mostly at home in the enjoyment of usual health until the latter part of First month, 1856, when he had a severe attack of Asthma (having long been subject to that disease) which greatly reduced his strength; this was followed by Pleurisy, which

proved too much for his weakened constitution. He only survived this latter attack about three weeks.

During the first week of his illness, he appeared to be very thoughtful and engaged a great part of the time in meditation, without much expression; 'but one morning about the beginning of the second week he broke forth in a remarkable manner and seemed unable to express the fullness of his joy. "Oh!" he exclaimed "the fullness of joy, the abundance of goodness—the sweet peace, the glory that I feel; I could sing of it—yet nothing is of myself, it is all in mercy; I have not attained to these things through a multiplicity of petitions, oh, no! all that I could do was to throw myself at Jesus' feet, and in his own time when he saw I had nothing of myself he was pleased to pour in the oil and the wine." He marvelled that such an experience should have been given him, said it was beyond anything he had ever conceived or had an idea of; he had never asked more than the lowest seat, and lo! the gates of heaven had been opened to him, and he had been permitted to see a mansion prepared for him. Afterwards in speaking of his sufferings, he said, they were intended to bring him low, and additionally purify him, "but," he added, "the Lord supports me and he will support me—my life hangs as it were upon a single point; I have been aware of my critical situation, and the power that supports me is the Lord's power."

On the 9th day of his sickness he was brought very low, and for several hours appeared to be near the close; in the evening however he revived, but continued to have very low sinking turns at intervals during the night. On recovering from the first one, he said, "I have had a severe conflict with death, and now the sting of death is taken away." Again, in a few hours he appeared to be sinking rapidly—having symtoms of death upon him—but again revived, and exclaimed aloud "Another victory! another victory! the grave has lost its terrors now," and once again towards morning on reviving from another such spell, he said, "Now I have triumphed

over death, hell and the grave; these are hard words but they are true; Christ has given me the victory."

On Third day, the 12th of the month, his brother-in-law coming to see him, he said, on his entering the room, "Although my earthly house of this tabernacle be dissolved, I have a building of God, an house not made with hands, eternal in the heavens." Again, "my weaknesses and propensities have been as a cloud, and as a thick cloud, they have been blotted out. My sins have all been forgiven—I have been sanctified and thoroughly cleansed."

On 4th day morning, when asked how he had passed the night, he said, "This has been a crowning night to me, I have seen things not lawful to be uttered." The same day a friend calling to see him, he said, "I seem to have been all day grasping for life, holding on to it as by a single thread; but I have been wonderfully comforted, and strengthened, and helped." Then alluding to a time previous to his illness, he remarked, "I looked all night for my Beloved, I sought Him in the streets, but I could not find Him, he hid himself from me; but He has comforted and strengthened me now." He then exclaimed, "Great and marvellous are thy works, Lord, God, Almighty—just and true are thy ways thou King of saints." He was so low that he was desired not to exert himself too much to speak; but he replied "When the Master is pleased to say it is enough, I can be silent." That although he was so very weak and low, he should be supported—then added, "This is very different from anything I ever anticipated, to have so much to say at such a time as this. There are times when words must be spoken, and if they are not spoken the very stones would cry out."

On 5th day evening, after laying some time in a state of great quietness and exhaustion, seeming scarcely to breathe, he suddenly revived and exclaimed in a clear voice, "Glory! glory! hallelujah! Oh! I could sing of redemption, of this great redemption; and of regeneration, of thorough, heartfelt regeneration." He continued speaking in this triumph-

ant strain of praise and thanksgiving for about half an hour, during which he repeated with great emphasis, "Out of Zion, the perfection of beauty, God hath shined." After this, he again sank very low for a time, and when a little revived, he repeated this passage, "Filling up that which is behind of the sufferings of Christ, in my flesh for his body's sake; which is the Church."

After a time he spoke to those about him, and said, "I am going to take a little rest now, and in that rest I may leave you, if I do, you will know that I am safe; I am going to sleep on Jesus' bosom;"—he then fell asleep.

At another time, he said, "How often of late I have longed for rest—rest and quiet—oh, how joyous would be that rest; but this desire to go is not resignation—I must know a perfect willingness wrought in me to remain, to perform some service which has been shown me in times past, but which I shrunk from on account of the painful nature of it. But for this unfaithfulness, I might have passed away this beautiful morning as the day dawned and been forever at rest." After a time he was favored to experience an entire resignation of his own will, and said, "*Now* I can truly say, not my will, but thine, oh Lord, be done." It was not until he had thus become fully resigned to perform the deeply exercising service, which he had felt to be required of him, that the will appears to have been accepted for the deed, and the work cut short in righteousness. He experienced many low seasons; and at such a time said, "I see what is for me—there is great relief, great blessing in store for me, but I am too low to receive it; *too low;* I must be raised up; I can't lay hold of it." And then after a time of reverent silence, songs of praise and thanksgiving flowed from his lips in clear, audible tones.

At one time he desired all to be very quiet; said he wanted to be sure that the Captain of his soul's salvation was kept on board his little bark—he must not lose sight of Him. He said he remembered how it was when the ship was in

great danger of sinking, that they lightened her by throwing over the provisions first—as they were the least valuable. At another time, he exclaimed, "surely this is the house of God, this is the gate of Heaven," and repeated it several times. "Lift up, lift up, oh ye gates, that the righteous nation which keepeth the Truth may enter in." Again he repeated, "The glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby." He said, "I see no danger in humiliation, but great danger in exaltation."

Sometimes, he would exclaim, "Glory! glory, hallelujah, praise the Lord,"—said he felt lifted above all things—the moon was under his feet—his joy was full, there were rivers of joy; fountains of joy, and he was bathing in it." And the room did seem at such times to be filled with the Divine Presence. He said he had read accounts of the triumphs of the ancient worthies, but it had been mere history to him compared with this. He could not have thought it possible for man *so* to taste the joys of heaven, and remain in the body. At times he spoke to the states of those around him in a manner that was to them truly remarkable, seeming to have a vivid sense of their feelings and thoughts.

At one time, when permitted to be closely tried, he exclaimed in tones of agony, "I shall be swallowed up, I shall be swallowed up," but very soon afterwards he solemnly petitioned, "Holy Father, vouchsafe thine aid," and continued in vocal supplication for some minutes. When he ceased, the overflowings of Divine consolation were so great that he cried ont, they were all too much, that there was not room to receive all the goodness that the Lord had revealed to him, a poor worm of the dust. In speaking of this extremity afterwards, he said, "I was made more than conqueror," &c. On one occasion, he said, "my faith is strong; I live by faith, I live, yet not I but Christ within me. It is the Lord's power that supports me and keeps me alive."

On Second day, the 18th of the month he had a suffering

night and said more than once in a whisper, (for now his voice had much failed and articulation was difficult,) "How long, dear Saviour, how *long ?*"

He was remarkably relieved of anxiety in regard to the state of the Society; far more so than usual. Speaking of its shattered condition, he said, we must leave it in the hands of the Lord; for He *will* have the ordering of the battle; repeating it many times over, and added "there is no cause for discouragement."

Once when he seemed to speak, he was asked if he wanted anything, he replied, "I hear sweet music, rapturous music, songs of the redeemed." At another time during this night he seemed somewhat restless, when a part of the 103d Psalm was repeated to him;—when he heard the words, "Who redeemeth thy life from destruction," he said, "Yes, He has redeemed it, and He will redeem it."

On Fourth day previous to the close, he seemed to have less to say than usual, and when inquired of if he felt more poorly, he replied, "My thoughts are full of immortality and eternal life."

The last day he said much that could not be understood, owing to his great weakness, and the difficulty of articulation above alluded to, but he several times in course of the day repeated the passage, "That which may be known of God, is manifest in man." Towards evening his wife perceiving a change in him, said, "Dearest Thomas, art thou going?" After one ineffectual attempt to speak, he made another effort, and said, "farewell, farewell," which was the last he uttered. He was sensible to the last, understood what was said, and responded to it by a look, only a few minutes before the close. All the agonies of death appeared to have been passed through previous to this time, there was now no struggle, he quietly and peacefully passed away.

The foregoing account contains but a small portion of what he uttered during his sickness, of a similar character, much of which cannot now be recalled; and there was often a full-

ness of meaning in his expression and manner, in connexion with his language which cannot be conveyed by words. Enough however is preserved and remembered to give an undoubted assurance that having fought the good fight, finished his course and kept the faith; he has received the crown which the Lord, the righteous Judge giveth to all those who love His appearing.

Signed by direction and on behalf of Rhode Island Monthly Meeting of Friends, held at Newport, 24th of 4th month, 1856.

LEVI CHACE, Clerk.

LYDIA ANN GOULD, Clerk.

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